

Impact Of the Digital Age in Construction of National Insights Related To Corruption

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ABSTRACT

The digital era that occurred due to technological advances based on digital electronics, so that the era of human life was supported by the existence of the internet began. This digital technology makes it easy for people to move and is affordable by all people. The speed of information to the public should be utilized from various aspects, including strengthening national insight through social media. Opportunity which can be utilized through this digital technology, enabling the prevention of corruption through strengthening national insight for the wider community, especially for government officials. This study is analyzed using a sociological juridical method, by prioritizing local wisdom as the noble values of Indonesian culture contained in Pancasila, with its *Bhinneka Tunggal Ika*. The sources that form the basis of Pancasila as the basis of the state include: juridical, historical, political and cultural sources. Valuable local values must still be confirmed in socializing national insight through digital media, as one of the suggestions for overcoming corruption, because corruption is the destruction of the noble values of Pancasila, and tarnishes the religious character of the Indonesian nation and reflects noble cultural ethics. The national insight that is beginning to be glorified in every activity, is a structured step through elements in society, so that the formation of a nation's character characterized by Indonesia's noble culture will further animate the nation, and is expected to gradually reduce and even eradicate corrupt behavior that destroys values. noble Indonesian nation. This study is expected to support the strengthening of national insight, especially regarding the values of Pancasila, in overcoming the massive impact of corruption, and invite the younger generation to build an anti-corruption spirit.

Keywords: National Insights, Digital, Corruption, Pancasila.

INTRODUCTION

The existence of this pandemic has an impact on human life, especially the Indonesian nation, both positive and negative, in the economic, political, social, educational and cultural sectors. This caused a national crisis, caused by both internal and external factors, such as politics of interest and narrow populism. Continuous efforts for national dialogues through the internet network as well as cultural encounters and national brotherhood activities within the framework of Unity in Diversity have not been able to overcome this national crisis. Therefore, comprehensive studies are carried out from various sectors or aspects that affect people's lives, both from attitudes, behavior and actions that must be carried out based on ethics and ethical awareness. The social life of the community is the basis for caring for diversity and harmony in daily interactions. It is undeniable that human characteristics have the seeds of corruption, therefore, without intending to reduce legal efforts which are apparently not effective enough in tackling corruption, because it is inherent in the human personality. Especially for humans who are Indonesian people who have the ideological basis of Pancasila, it is necessary to continuously disseminate national insight in all lines of society. Various reasons for corruption include: economic injustice, even though the occurrence of corruption has a deeper reason than just demands to fulfill economic needs. Therefore, it is necessary to emphasize the ethics of virtue, by emphasizing the importance of commitment and consistency to always do what is believed to be "good" and "right". The ethics of virtue emphasizes the predisposition in the form of *moral courage* to always act in accordance with the values and moral beliefs of the subject about what is good and right. [1] It must be admitted that the law is not effective enough to tackle corruption, therefore, it is necessary to build human character who has high integrity in addition to a deep understanding of the National Insight. Integrity can develop from human weakness, because there is a 'fear' of failure in various aspects, thus forcing humans to make choices that benefit themselves. For this reason, it is also necessary to understand the ethics of virtue that must take precedence over tolerance for actions that violate the ethics of virtue. These are moral values that must be accepted and accounted for rationally, although in practice it is difficult to apply them consistently.

METHODOLOGY

This study was carried out comprehensively, through observing the behavior of humans in the sphere of association and community life, by observing applicable regulations, so the methods used are: sociological juridical.

DISCUSSION

A. Ethics of Virtue in the Life of the Indonesian Nation

Integrity is part of the ethics of virtue, and integrity can be formed through the moral beliefs that exist in humans, so that the formation of integrity can develop towards a better and stronger. The ethics of virtue is based on predisposition in the form of moral courage to act or behave in accordance with the moral beliefs held, about 'good' and 'right'. The awareness to always do the 'good' and 'right', and avoid the 'bad' and 'wrong' things, which is developed into a habit. Inequality in moral reasoning can be a reason for the emergence of attitudes and behaviors that are far from integrity. Sometimes a 'good' attitude protects a person from doing wrong, is considered a 'right' act, so that in this case there is a confusion of understanding of 'good' and 'right'.

This is what causes the development of wrong and bad behavior, in terms of corrupt behavior. The ethics of virtue that every human being has, becomes a public ethic. This public ethic becomes the main *bedrock* in maintaining and developing integrity in the public sphere. ^[2]

B. Local Wisdom Is the Basic Values in Pancasila

Local wisdom with the meaning of "all forms of knowledge, belief, understanding or insight as well as customs or ethics"^[3] Efforts to maintain nationality based on local wisdom values will be able to develop an understanding of the precepts in Pancasila. Caring for national values must also pay attention to two things, namely: cultural pluralism and education. The wealth of local culture must always be maintained and developed within the framework of harmonization of the nation's life, so that it is necessary to strengthen the understanding of national insight. Education is an important element in the development of the culture and character of the Indonesian nation, therefore, through subjects in the local content of education, in the form of moral beliefs from moral values that already exist in society, facilitate a decision making in carrying out 'good' behavior and 'right', without any reason. Attributes of wisdom and wisdom such as honesty, responsibility, trust, empathy and concern for others and tolerance must live. ^[4]

The implementation of local wisdom in the daily life of the Indonesian people, in socio-cultural life will create a harmonious and united community life without distinguishing ethnicity, regional origin, religion and belief, and groups based on their social status, and Indonesian culture does not reject the values foreign cultural values as long as they do not conflict with the cultural values of the Indonesian nation,

Awareness and love for the homeland and nation as well as defending the country are the main assets that can move public awareness to participate in facing all forms of threats and challenges, both internal and external.

C. Consolidating National Insight

A nation is a group of people in an area who have the same and one determination to achieve a common goal, namely: the general welfare. Therefore, every nation has four elements of ideals as follows: ^[5] :

- a. The desire to achieve national unity consisting of social, economic, political, cultural, communication and solidarity units;
- b. The desire to achieve complete national independence and freedom, namely freedom from domination and interference from foreign nations in their domestic affairs;
- c. The desire for independence, excellence, individuality, authenticity, sincerity. For example, upholding the national language which is not the language of other nations;
- d. The desire to stand out (excellent) among nations in pursuit of honor, influence, and prestige.

National insight is an understanding of the nation itself, which believes in the ultimate truth or absolute truth that comes from God Almighty. Every human being has different opinions and perspectives, this is what is called diversity. Therefore, this diversity requires a unifying or adhesive so that this nation can unite in maintaining the integrity of its country.

This insight is to ensure the survival of the territorial integrity and national identity. This National Insight cannot be separated from the Archipelago Insight. This Archipelago Insight requires the creation of unity and unity without eliminating the characteristics, traits and character of the diversity of the elements that make up the nation (diversity of tribes, ethnicities, groups and regions).

The basis of the National Insight inherent in this Nusantara insight, philosophically, is a thought based on the Pancasila philosophy, namely believing that humans are God's creatures who have instincts, morals, thinking power, and are aware of their existence together with other creatures in life. which are held regularly. Thus, the values of Pancasila really reside in the hearts and consciousness of the Indonesian nation.

The values of Pancasila in each precept are:

1. The first principle contains religious values, by developing mutual respect, freedom of religion and worship, and practicing the teachings of their respective religions;

2. The second precept, which contains behavior and attitudes that prioritize human rights by respecting other human rights, through behavior of tolerance and cooperation;
3. The third precept contains behaviors and attitudes that prioritize the interests of the nation and state rather than the interests of groups, groups (tribes) and individuals. This attitude needs to be developed and maintained in maintaining the integrity of the nation;
4. The fourth precept contains an acknowledgment of mutual respect for opinions and conducting deliberation or negotiations to reach an agreement on opinions that are considered to prioritize the interests of the nation. This attitude is the foundation of national insight;
5. The fifth precept contains values that prioritize the achievement of the country's goals, namely mutual prosperity, by paying attention to justice for each region, so that the prosperity achieved can meet the minimum requirements.

Based on this thought, the National Insight becomes an important element in maintaining the unity and integrity of the nation and territory of Indonesia.

D. Impact of the Digital Age

With the advancement and development of technology in this digital era and its use in various sectors, including education, it is necessary to reform the nation's education sector, especially in understanding the values of Pancasila and its application in attitudes and behavior, so that technological sophistication is used for the benefit of the community and prioritize the interests of the nation. Therefore, the perspective of the nation must be more sensitive to the factors causing the emergence of national disintegration, by continuously seeking to foster and maintain unity and integrity in diversity.^[6] The digital system has both positive and negative effects. The positive impacts include, making it easier and very helpful in finding any information, but the negative impact also causes the entry of foreign cultures that are not in accordance with the culture of the Indonesian nation. There is eroded and lost or turned into a mixed culture or a new culture. Precisely with the advent of the modern era, this digital era, can strengthen indigenous culture, because Indonesian cultural values are not the same as the values contained in foreign cultures. Therefore, in this digital era, it can be used to further strengthen the values contained in Pancasila with the National Insight and Archipelago Insight, through various ways for in-depth understanding, so that this digital era will further develop the spirit of unity and integrity of the Indonesian nation. .

E. Massive Impact of Corruption and its Countermeasures

The digital era that occurs due to advances in technology based on digital electronics is currently clearly marked by the existence of the internet which is a part of human life in this century. ^[7] The Indonesian people with their diversity, both in terms of education and knowledge, make this condition a threat, which also affects the ongoing corruption prevention efforts.

In fact, the sophistication of this technology has led to the disclosure of information, in one work and security system, so that it is effective and efficient. The existence of digital technology cannot automatically eradicate corruption, because technology can be used as a tool to build good, but it can also be used for evil purposes, including corruption. Digital technology can create corruption crimes with new methods, causing quite massive damage, with increasingly difficult to detect through technology.

For this reason, it is necessary to have moral awareness and courage to apply wise attitudes and behavior in determining 'good' and 'right', because basically the Indonesian nation is a religious nation and obedient to the teachings of their respective religions. Therefore, from a religious and cultural perspective, the opportunity to eradicate corruption is quite high, because the Indonesian education system is increasingly moving towards perfection, as well as a good level of political maturity, which is also one of the elements to eradicate increasingly massive corruption.

The applicable regulations also become a supporting element in eradicating corruption, namely: Law no. 31/1999 concerning the Eradication of Corruption Crimes which was later changed to Law no. 20/2001 and Law No. 30/2002 on the Establishment of the KPK, and Law No.8/2010 on the Crime of Money Laundering (TPPU), show that the government is quite serious in efforts to eradicate corruption. Information on eradicating corruption and understanding the values of integrity this, can be disseminated through technological sophistication. However, all of these efforts require the participation of people who care about their nation and state. In addition, there is a need for a policy on anti-corruption principles, this policy regulates interactions so that there are no deviations that can harm the state and society; This policy is not identical with the anti-corruption law, but can be in the form of a law on freedom of access to information, a decentralization law, an anti-monopoly law, and others that can make it easier for the public to know and control the performance and use of the state budget by state officials. ^[8]

The existence of a policy is related to the values, understanding, attitudes, perceptions and public awareness of anti-corruption laws and laws. In addition, there must also be control over policies, by

participating in the preparation and implementation of policy controls through the offer of new policy alternatives that are deemed more appropriate and in accordance with the existing situation and conditions, among others by changing policies that are deemed inappropriate.

Mahfud MD emphasized: ^[9]

that the acceptance of Pancasila as the basis of the state has consequences for the acceptance and application of guiding principles in the making of state policies, especially in national legal politics; Pancasila as the basis of the state was born at least four (4) guiding principles in making legal politics over other state policies, namely as follows:

- a. Public policy and legal politics must maintain the integrity or integrity of the nation, both ideologically and territorially;
- b. Public policy and legal politics must be based on efforts to build democracy (people's sovereignty) and nomocracy (state of law) at the same time;
- c. Public policy and legal politics must be based on efforts to build social justice for all Indonesian people. Indonesia is not a follower of liberalism, but ideologically adheres to the prism of individualism and collectivism with an emphasis on general welfare and social justice;
- d. Public policy and legal politics must be based on the principle of civilized religious tolerance. Indonesia is not a religious country so that it cannot produce legal policies or politics that are based on or dominated by one particular religion in any name, but Indonesia is also not a secular country that is devoid of religion so that every policy or legal policy must be inspired by religious teachings with noble aims for humanity.

Pancasila as the basis of the state of the Republic of Indonesia is a spiritual principle which is described in the articles of the 1945 Constitution of the Republic of Indonesia and other positive laws, thus the values of Pancasila bind all state and national life in Indonesia.

The massive impact of corruption is related to the social costs of corruption, because the value of state losses is an explicit social cost as a result of corruption. Therefore, corruption causes mis-allocation of resources so that the economy cannot develop optimally, even causing the social costs of corruption to increase.

In simple terms, corruption can be seen as a manifestation of a reversal to the instincts of egoism and greed that ignores the foundations of the wider society and even its own nature as a human being.^[10]

The obligation to obey the moral law in the form of the values contained in Pancasila, requires every human being to be morally responsible for his actions as well as his actions.

Aristotle^[11] think about the character desired by all humans, namely to be a rational human who thinks with the principle of the middle way, not too left, not too right. Ughari, for example, is a moral virtue to stay in the middle, between extravagance and miserliness; courage is the moral virtue between cowardice and rashness. Thus wisdom becomes the practical moral character that Aristotle always craved; Starting from the ethics of virtue that has been described previously, this act of corruption is essentially against the integrity of the perpetrator of the action, which should be rational to become irrational, which should be justice – not implementing justice, which should maintain health but make health as a commodity. Aristotle seems to urge everyone not to fight against himself by acting irrationally to achieve his happiness as a human being.

In Indonesia, we know a lot of local wisdom from various regions in the archipelago, one of which is : "Memaya Hayuning Buwono" ^[12] which means: maintaining or managing or beautifying the world order - so that this world is worthy of being inhabited and used for the benefit of humans themselves.

This noble motto is also an element in understanding the values of Pancasila as an effort to overcome the increasingly massive corruption.

CLOSING

A.Conclusion

The values contained in Pancasila are values that come from the norms that live and develop in social life in Indonesia, therefore the understanding of these Pancasila values cannot be separated from local wisdom that varies from each region in the territory of the State. Indonesia.

The development of technology is an advantage for humans by facilitating the search for the necessary information, besides that it can also be used in carrying out the necessary behavior and actions. However, this behavior is based on their respective policies in choosing 'good' and 'right', so that every act or action can be accounted for openly for the sake of the corruption prevention process in various sectors.

The implementation of strengthening the values of Pancasila for all levels of society, especially in the world of education, is one of the efforts in overcoming the increasingly entrenched corruption.

B.Recommendation

Observing the condition of the Indonesian nation and state, at this time, it is necessary:

1. Socialization of the understanding of Pancasila values to all members of the community;

2. Stricter rules, especially in determining social sanctions;
3. Community participation in supervising the use of development funds from government officials.

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